

# "UNSEEN FORCES"

A LECTURE

BY

**PROF. W. SEYMOUR,**

Phrenologist and Psychologist. |

DELIVERED IN

\* BROADWAY HALL \*

TORONTO, Oct., 22nd. 1891.

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REPORTED VERBATIM By JOEL WARD.

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W. SEYMOUR & SON., PRINTERS.

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## LECTURE

**T**HE hour has arrived for us to commence the exercises of the evening. The subject which we have announced for our discourse is that of "Unseen Forces." And as I shall depend largely upon the concentration of your minds for what I may offer upon the subject, I trust that you will give me your undivided attention; that by so doing, I may be able to reflect more fully the aggregation of your thoughts, and surpass in knowledge and expression my own individual conceptions, or the conceptions of any single mind who has assembled here to night.

For as an inspirational speaker, standing before an intelligent audience, (such as have gathered here this evening,) I am satisfied that it is possible, and highly probable, for me to give expression to ideas beyond my own knowledge. And if your minds are concentrated upon the subject, with an earnest desire for the truth, I have no doubt but that we shall be mutually benefited by what I may offer, as a reflex of your minds.

The subject of "Unseen Forces," is one which cannot fail to interest us all, because it is one which more or less effects us all. To every part of "God's great Universe" there is a twofold nature. There is the "seen" and the "unseen." And in all nature, so far as we have learned we are governed by what we term the Laws of "attraction and repulsion," or in other words by positive and negative forces. In the 4th, Chapter of 2nd, Cor., and 18 verse, the apostle Paul has declared "While we look not for the things that are seen, but for the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." Now what may we gather from such a



statement? That all OBJECTIVE NATURE is subject to change. That so far as the physical universe is concerned, that which now is, is not that which was or that which shall be.

The OBJECTIVE UNIVERSE in which we live is a negative. What I mean by negative is, that which is acted upon; that which in itself is destitute of voluntary motion; and such we declare to be the condition of all that we can cognize with our external senses. Hence where there is no volition there is no power.

It is true that there are many conditions of force where there is no voluntary motion; such as the destructive elements of the Tornado or the flashing lightning destroying the Forests or demolishing a City: but while we may seem to realize in all this a terrific power or force, when we rightly consider the facts we shall learn that what seem to us to be the power is only a result. The power is unseen, and may be traced back through the ages, until in our conceptions we reach a designing MIND; whose comprehensive vision has penetrated the future, and beholding the conditions necessary for the evolution and developments of NATURE has provided a law con-

troling these events; that out of these seeming Catastrophies the harmony and happiness of the future may be wrought.

I take the position this evening that all power belongs to what we call SPIRIT or MIND and not to MATTER. MATTER possesses no voluntary action, but is ever subject to being acted upon. This is true of our bodies, as it is of the physical universe around us. And hence by a STUDY of the unseen forces of nature around us, and of ourselves, we may learn the truth of what is meant by "Man being created in the image of God:" and which has led to that theological doctrine that "being created in the IMAGE of GOD MAN was made PERFECT." This doctrine does not apply to the visible part of man but to the invisible; not to the physical but to the spiritual. As a physical instrument for the manifestations of intelligence, I do not believe that man ever stood as high or so closely approximated perfection as at the present time. In the unseen spiritual essence of man's nature he is perfect in possibilities and in this sense, and this sense only can he be considered an expression of the "Image of God." The possibilities of man's

spiritual unfoldment have no limit: and as a Microcosm of the Universe, we may behold in man (in degree) all the Attributes of Deity. Let me illustrate. What are the Attributes of DEITY? 1st;—that He is a Spirit; that He is invisible, Omnipresent, Omniscient, and Omnipotent.

1st; Then, God is a Spirit, and as such He is invisible. I know that there are a great many persons who claim to see Spirits, but with all respect to the great body of Spiritualists, who undoubtedly are conscientious in their belief I assert to night that Spirit has never been seen by mortal eye. Now this attribute of Spirit, which I term invisibility applies to the spiritual nature of man.

Man is a spiritual being, and as such the real man who smiles and weeps, sympathizes in sorrow, rejoices in the prosperity of his fellowman, and has the power to will and act, is also invisible. I know we are wont to recognize mankind in their physical form; hence if after listening to me to-night and gazing upon my body you were asked in the future if you had ever seen W. Seymour, you would at once answer 'yes!' and yet the man who is doing the

talking is as invisible as God Himself. Hence every request we make of one another, every command or threat we may determine, is a direct appeal to the invisible and spiritual within. So true is this position that no one would think of asking a favor of, or inflicting punishment upon the body when the spirit has taken its flight, although the body (or physical form) is all that the external senses has ever been able to take cognizance of. Next to man being a spirit and consequently invisible; he is omnipresent, that is, so far as we can understand the relation between body and spirit: beholding man as a dual being, (that is to say, having both body and spirit) we behold in him an epitome of nature. Hence his physical is governed by the laws of chemistry, and in its relation to the physical universe is of itself a miniture world. His spiritual nature is governed by the laws of psychology, and in its relation to the body (or world of matter) is in degree and essence a miniture God, hence whatever be the component parts or the nature of the spirit, its presence permeates every atom of the physical body, so that not the slightest injury is done

to any part, without the consciousness of the Spirit; hence the omnipresence of the spirit of man to this little world, (the body) may readily be conceived and admitted. Again, taking another view of man's existence, we may learn something more concerning the existence of God. We have said that another attribute ascribed to God is that of Omniscience, and if we but carefully consider the powers of man's mentality and its modes of operation we shall also find that even in this there is a striking similarity so far as the finite can represent the infinite. In all the mechanical inventions and devices of man for the well being of society, there is a projection of consciousness so as to behold the end from the beginning: hence his fore-knowledge. But there is still another attribute in man that represents the infinite in degree, which is his intellectual power. In relation to body and spirit, there seems to be no limit to the power of man's intellect. The body seems to respond involuntarily to almost every condition of the mind, which clearly shows the omnipotent power of the spirit over the body, or mind over matter.

Here then I have shown you in what respect man was created in the "Image of God." Not that man was created perfect in FORM and FIGURE; it remained for him to be developed. He was created perfect in possibilities, through the obedience to the laws which governs and controls his existence. These possibilities are in the human MIND, and in the manifestations of the human MIND governing and controlling the little physical world in which it dwells, (the body) we behold a microcosm of the universe, and a miniture counterpart of God. And although none of us have as yet reached a very high degree of perfection in the unfoldment of our natures; by the unseen possibilities working within us, the human family are continually rising in the scale of perfection, onward and upward, nearer and nearer to the INFINITE MIND, whose DIVINE perfection may be seen regulating and controlling Sun, Moon and Stars: for in the opening flowers budding forth in spring time, the verdure of the sward, the beauty of the hillside, the majesty and glory of the mountain, the gentle droppings of the shower, the sparkling dewdrops, the murmuring brook,



the Ocean's roar and lightning's flash; yea from the foundation stone to the last touch of God's pencil upon the Temple of the Universe we discover the visible responses of what we term Matter to the harmonious conditions of an Infinite Mind.

When I hear the ATHEIST attempting to ridicule the Bible, and hurling forth his firey shafts of SARCASM against the Christian who believes it, as I have heard them in the QUEENS PARK on many occasions, (referring to the imperfect forms of physical manhood as a counterpart of the christians God) I have often felt ashamed that there was not a believer, who was able to defend, or who cared enough for the defence of christianity and the welfare of his fellowman, to get up and throw some light upon the dark benighted pathway of these poor blind materialists, who seem never to believe there is anything in nature except that against which they can bump their heads.

I tell you my friends to night, there is an unseen power in NATURE greater than the Mind of Man! And although we may not be able to comprehend its personality; through

a study of the unseen forces of our own Being, and its contact with Nature, we may learn something of the nature and character of God.

Although the controlling power of Mind in man is manifested in every impulse and act of life, we may learn from a careful study of the operations of nature, that Man cannot dwell in close proximity to the grossest forms of Matter. There are seven Cycles or Spheres through which the mind must pass before it can come in contact with the grossest forms of matter. Let me explain, in the first place mind comes in contact with Electricity, electricity touches Nerve-fluid, nerve-fluid touches Nerve, nerve controls Muscle, muscle touches Bone, bone touches Flesh, flesh touches Skin and skin touches the world of matter outside of our own personality. And as a proof of this position you may unconsciously remove a piece of skin from your finger and then bring that finger in contact with some piece of dense matter, you at once realize an unpleasant sensation: you quickly withdraw your finger from the object and examine it with the remark, "I have scratched the skin from my finger some way"! Now why this un-

pleasant sensation? Simply because you are treading on forbidden grounds, you have allowed your mind to come in too close proximity to the grosser forms of matter, and if you should continue this encroachment from flesh to bone and bone to muscle and muscle to nerve and so on until you reach the electric fluids, you would render your Body an unfit habitation for the "indwelling Spirit", and your conscious Ego would at once take its departure back to the spiritual elements of Nature, or in other words "Return to God who gave it."

And as the laws controlling mind and matter are the manifestations of a Divine power, these laws must be consistent with the nature and character of God. Hence the mind of God can no more come in direct contact with dense matter than can the mind of Man. And the more spiritualized man is; the less he become engrossed with those pursuits of life which holds him in communion with the grosser forms of matter, and the nearer he lives to God, the more powerfully does he feel the influences of the Holy Spirit.

But again as we perceive electricity to be

the immediate covering of the Spirit in Man, so do we conceive electricity to be the immediate Body of God. And although this element of matter which we call Electricity is so sublimated or subtil that we can scarcely conceive its organic form, yet from the position which we have shown in the commencement of our lecture that all matter is negative, if electricity is a property of Matter, (and such we beleive it is) then electricity is subject to control: and if subject to control, then it is organic.

Hence we conceive electricity to be the spiritual organized body of God. And through the possibilities of His Mind controlling the body, and the Omnipresence of the unseen powers of His Electric Body permeating every part of the universe from the finest to the grossest, we proportionately may understand the Nature of God, as we may understand the nature of Man.

But I must not close the lecture of this evening without dwelling somewhat upon the unseen forces with which we are ever contending, as a result of the thoughts we conceive, the spirit we imbibe and the dispositions of

mind that actuate our conduct through life.

The Bible declares that "we are to be brought into judgement" not only for the words we speak and the acts we perform, but also "for the thoughts we think." And if this is true, then thought itself must have a substantial influence upon character. And when we take into consideration the fact that the manifestations of thought through an organized brain depends, not so much upon the Amount of brain as upon the MEASURE of CONVOLUTIONS in the brain through which it is manifested, we may rationally infer that thought is a substance, and as such it occupies space; and that occupying space it is subject to the law of organization, and in an organized form it becomes an unseen power which more or less controls our destiny.

Hence I have often thought from a study of Psychology. (which is the philosophy of unseen forces) that it may be, the lawyer who pleads, the jury who condemns and the judge who passes sentence upon the criminal are proportionately guilty of the crimes committed in the community in which they live. For if as we have shown our thoughts are subject



to chemical affinity and consequently subject to organization, then like must attract like, and the evil thought and vindictive spirit, (which reason and good breeding prevents us from making manifest to the world) will soon become a powerful factor in the unseen forces which crowd themselves upon those whose natures will conform with such sentiments until their animal propensities are secretly stirred to deeds of evil: for which I may say, they are often harshly, if not unjustly, punished.

If we would have the world grow better; if we would prevent crime and promote righteousness, let us study these unseen forces; let us keep our minds pure in thought, and with holy purposes and anxious hearts, reach upward in our aspirations for light, which will help us more fully to discover truth that we may understand our relationship to one another, and the influence which the unseen powers of our mind bear upon the conduct of each other. I thank you for the attention you have given me and leave the subject with you.



